A Modest (207) 56

DETECTION

John OF Massey

George Keith's

(MISCALLED)

JUST VINDICATION

OF HIS

Earnest Expostulation:

PUBLISHED

By him as a pretended Answer to a Late Book of Mine, Entituled, *Some Brief Observations*, &c.

By *E. P.*

Isa. 28. 20. *For the Bed is shorter, then that a Man can stretch himself on it: And the Covering narrower, then that he can wrap himself in it.*

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A Modeſt Detection of George Keith's *(miſcalled) Juſt Vindication of his Earneſt Expoſtulation, &c.*

HAD I not by Obſervation of paſt Actions known *George Keith* a little too well, I might have been induced to have Thought, that the extravagancies of Expreſſions, bitterneſs of Words, and angry Language, vented againſt thoſe whom he calls *A Gang or Sort of* Quakers, were only the product of a ſuddain angry Fit, which in a more ſerene Temper he would be aſhamed of, But alas! I find if I had ſo thought, I had been miſtaken in the Man, and conſequently my Opinion of him and his malicious Work; but too true, and that is, that his Spleen is ſo ſwelled with the Ill-will he bears us, that a common venting his Paſſion wont eaſe him; but as if not only Intoxicated, but perfectly Drunk therewith, he Vomits out great Floods of Railing Accuſations; and what is worſe, ſtill Sucks in more, whereby he is ſo far from coming to his right Mind; as that he may be ſaid to be continually inflamed therewith, and thereby hindred from ſeeing the Deformity of it, and the inconveniencies it ſubjects him to, whence it is, that inſtead of being aſhamed, he *Vindicates*

what any Sober, Moderate Man (I am perſwaded) cannot read with Approbation.

I confeſs his Anſwering (if his deſerve that Name) my late ſmall Treatiſe; Entituled, *Some brief Obſervations upon* George Keith's *Earneſt Expoſtulation*, is no ſurprize upon me: For I did ſuppoſe, that he who declines anſwering an Antagoniſt more conſiderable in every reſpect, to whom he is Debtor for three Books yet unanſwered by him; would fall upon me, if poſſible to Nip me in the Bud; which is all of a Piece with his anſwering *Caleb Puſey* of *Pennſilvania*, who living at ſo great a diſtance, he might in probability not expect a Reply in haſt, not knowing ('tis like) that any Body here would take up the Cudgels againſt him on behalf of *C. Puſey*. But as I therein conſulted not with Fleſh and Blood, nor entertained any reaſonings in my Mind concerning the Arts, Parts, or Qualifications of the Man, or my own meanneſs or inabilities for ſuch a Work: So now I muſt needs ſay, I do not find his performances in his Reply to mine, ſo conſiderable as to render the Piece unanſwerable, but rather (what he is pleaſed to Term mine) *Trifling Exceptions*, therefore I ſhall now betake my ſelf to it.

In my former, I taxed him with 'fondly 'imagining that he and he alone amongſt the '*Quakers* had monopolized Knowledge, and for Proof thereof produced a Paragraph out of a Book Entituled, *A Modeſt Account*, &c. p. 28. *viz.* 'If you ſerve *George Keith* ſo, *George Keith* 'will leave you, and then ye ſhall wander about 'for

'for lack of Knowledge, and ſhall not find it. *Brief Obſervations*, p. 3. This he now tells us, p. 1. is *a lying Story, an abominable Falſhood.* I Anſwer, He knows whence I had it, I referred to Book and Page, which is more then he does in ſome of his Stories, therefore I made it not; but that it is falſe, we have only his bare Denial now, and not ſo much before in his Anſwer to the ſaid Book: He only ſays, *Antichriſts and Sadducees*, p. 8. concerning ſome Relations *C. Puſey* gives in his *Modeſt Account*, 'Moſt of 'which are abſolutely Falſe (and that little 'that's true, in any of them, is not fairly nor 'duly related) ſhould he not have told us which were, and which were not falſe; and how far true, how far falſe? However, upon the whole it is but his denial againſt the others Affirmation; which, Whether the one would be guilty of Forging a *lying Story* without any ground, or the other of denying a real Truth to ſave his Credit; as not being willing to be thought ſo preſumptuouſly conceited of his own profound Knowledge, and ſo undervaluingly ſlighting of others, muſt be left to every Reader to judge as he ſees occaſion; and in the mean time he muſt excuſe me if I disbelieve him, and tell him in his own Dialect to *C. Puſey*, he hath brought nothing in diſproof of it, *but his own forfeited Credit.* He proceeds, *And this, and the like falſe Acceuſations, are the beſt Armour, theſe my Adverſaries have to Fight againſt me.* Which is a groſs Abuſe and proofleſs Aſſertion, and as ſuch I reject it; the only Reaſon of my producing it, being as an Inſtance of his *Malice*, which is one of

my Charges upon him, under which he is uneaſie.

What I charged upon him, *Brief Obſervations*, p. 4. relating to 'his impoſing fond Notions 'and unſcriptural Creeds, he will have to be *no other then ſome of the great Fundamentals of the Chriſtian Religion, the denial whereof* (ſays he) *I have ſufficiently proved them guilty of in the Meeting at* Turners-Hall, *&c.* I Anſwer, He miſtakes the Point, I called not thoſe *fond Notions*, which he falſly accuſed us at *Turners-Hall*, with denying; but I'le tell him where he may find ſome that I call ſo; *viz.* in *Truth Advanced*, from p. 17. to p. 30. likewiſe p. 115, 116, 117. and from p. 124, to p. 127. beſides other places of that Book, what they are he has been already told in part, in a Book lately Publiſhed, Entituled *Keith againſt Keith*, from p. 39, to p. 53. and from p. 93, to p. 100. and ſo that Labour ſaved me for the preſent. Then what I call *unſcriptural Creeds*, I ſhall now tell him; *viz.* Articles of Faith not delivered in Scripture Terms, impoſed as *a Boundary, Term and Bond of Union*, which unleſs a Perſon *confeſs with his Mouth in the hearing of ſome of his Fellow-members*, he is not to be *owned as a Member of the Church*, (ſee the laſt of the *Ten Articles*) and methinks *G. Keith* ſhould not call this a *falſe Charge*, for the very ten Articles themſelves mentioned *Exact Narrative*, p. 42. are not in Scripture Language (though whether right or wrong and wherein I wave at preſent) and how far they were offered to be impoſed is known to ſome; and that himſelf refuſed to accept of a Confeſſi-

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on of Faith drawn up in Scripture Phraſe by the *Pennſylvanian* Friends himſelf hath acknowledged; therefore my Charge ſtands grounded upon a good Bottom. Beſides, he's too haſty to take it for granted, that what he ſaid and alledged at *Turners-Hall* was *ſufficient Proof*; I may as well tell him, his ſo called Proofs were ſufficiently diſproved by *T. Ellwood* in his Anſwer to the *Narrative*; and ſhall have more ground for my ſo ſaying, than he for his; 'till he Reply thereto.

In the next Place he labours to palliate the Contradictions I charged upon him, relating to the different Characters; given both of the *Epiſcopal Clergy* and *Diſſenting Miniſters* in his former Books, to what he gives them in his *Expoſtulation*; but therein he uſeth ſuch poor Evaſive Shifts, as ſhew he is hard put to it: He would fain reconcile them, or at leaſt ſeem ſo to do; that's his Drift, he's loath to have it thought that *George* contradicts *Keith*; but all his Daubing won't ſerve, 'tis untempered Mortar he uſeth, that won't ſtick; and ſo the Crack becomes wider than it was before. I urged Quotations out of three of his Books, *viz.* 1. *Help in Time of Need.* 2. *Way caſt up.* 3. *Presbyterian and Independent Viſible Churches*, of theſe he takes Notice only of the firſt; ſaying, *For which he citeth ſome Paſſages in a Book of mine, called*; Help in Time of Need, *Printed above thirty Years ago*; As if I had quoted nothing out of any other Books of his upon this Subject, but withal let him take Notice that's within *theſe thirty three Years*; conſequently they either much changed for the

better, or elſe he much for the worſe ſince. Now though I am at my Liberty, to quote paſſages out of any Book of his to diſprove his following Evaſions; yet that he may ſee his own weapon turned againſt himſelf, in this Point now in Debate I ſhall confine my ſelf to this one Book, having Proof enough and to ſpare from thence, to drive him out of his ſubterfuges.

He begins his Matter thus, *But none of theſe Paſſages prove, that I did judge there were none among them all* [Church of *England* and Diſſenters] *Pious and Learned, for indeed I was never ſo uncharitable. This Man who will needs Print Books, had need to go to School to learn that from particulars to the Univerſal, the Conſequence is not good. Anſw.* What if he had not ſaid they were univerſally bad, ſo as to include every individual; yet I do affirm his Words extend far beyond Particulars, even to the Generality; yea to ſo great a Majority as falls very little ſhort of Univerſal, as may be ſeen in *Help in Time of Need*, p. 36, 37. Where taxing the *Miniſters* with *Preaching up that* then (in 1664.) *which they had preached down three or four Years before*; adds, 'Which breeds no ſmall Admiration to 'poor People, as if they had changed their God; 'but I know well, generally they have kept their 'God all along very conſtantly, among all their 'Changes, being ſuch (the Apoſtle mentions) 'GENERALLY, whoſe God is their Belly, and this Maſter they have ſerved; and do ſerve very 'faithfully, making every Change anſwer its de-'ſire. Here's a Charge upon Miniſters GENERALLY,

RALLY, which how conſiſtent it is with true PIETY needs no Comment. Again, p. 29. 'Now 'Judas fell from his Miniſtry (as ſaith the Scripture) in ſelling his Maſter; which GENERALLY 'your Miniſters have done, and have they not 'thereby fallen from their Miniſtry; ſuppoſing, 'but not granting; they had once been true Miniſters; This is *general* again, as inconſiſtent with Piety as the other; but this is not all, ſee p. 24, 25. 'And were not the ſet Forms of 'Prayer cryed down alſo in *Scotland*, as lifeleſs 'barren things (and the Service Book denied) 'and now ye have again licked up that Vomit, 'and through your Cities Men ſet up (MOSTLY 'alſo SCANDALOUS in their Converſations) at 'ſuch Hours of the Day or Night to read a ſet 'Form of Prayer? And is there any material 'Difference between this and the Service Book? 'And have not your BRETHREN IN ENG-'LAND, taken it up again? And when it's offe-'red to you to read, will ye not alſo do the like? 'There is no Queſtion of it, but MOST of you 'will, and WORSE alſo when ye are put to Tryal. Again p. 75. 'And that whereon there is ſo 'much ſtreſs laid; to wit, the calling of the 'People, or *Patrons*, is NOT OF GOD, but of '*Babylon*; for in the State they are in, they will 'be loath ever to call a good Man unto them '(SUPPOSING HE COULD BE FOUND) but 'ſuch who will wink at their Faults, and run with 'them thereinto. Well to conclude this Point, I ſhall give one Inſtance more and that is in p. 35, 36. *viz.* 'And were it not for a livelyhood, and 'worldly Honour and Reſpect, would SO MA-

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'NY betake themſelves to ſuch a Work? And 'does not your gain from your quarter, which 'you ſo punctually Exact (and they that will 'not put into your Mouths, ye prepare War 'againſt them) and your removing from one 'Pariſh to another, where ye can have a fatter 'Stipend, manifeſtly prove; ye are moved 'thereto, rather from a Principle of Covetouſ-'neſs, then from any deſire of doing good to 'the Souls of the People? And how came MA-'NY of you to be Teachers? Was it not the de-'ſign of your Fathers and Relations, who ſaw it 'a ready way for them to put you in a way of 'Livelihood; and ſent you to Schools to learn 'the Calling; as ever the Shoomaker, or other 'Tradeſman paſt his Apprentiſhip, and then 'becomes free to uſe the Trade? The thing is 'well known, and I ſpeak it with regret; and 'have not many of your ſelves ſome time a Day 'intreated the Lord, that he would ſend a 'Purge, and put away out of his Houſe ſuch 'BUYERS and SELLERS? and now the Lord is 'come to make the Purge, and who of you can 'abide the Day of his coming? The Purge goes 'ſo deep, it's like to ſcourge you ALL out of 'Doors; and e're you be put out, ye will ra-'ther hold in who are in, and ſeek to uphold 'one another, but ye ſhall ALL fall together. What ſaieſt thou now Reader, are theſe Quotations a Deſcription of PIOUS Men, or the contrary? Do they refer to *Particulars* only? Here's in ſo many Words, *generally*, *moſtly*, a doubt whether *a good Man* be to be *found amongſt them*, and at laſt *all*, methinks that ſhould be

be ſomething a-kin to *Univerſal*, and truly a little unlike his *Expoſtulation*, which begins thus. 'It may ſeem ſtrange, how it comes to paſs, 'that while ſo many Pious and Learned Men are 'judged to be found in this Nation not only 'of the Church of *England*, but among the 'Diſſenters and Nonconformiſts, *&c.* Now I am ready to conclude this contradictory to the former, and perhaps ſome others may do ſo too; he would do well to undeceive us if he can.

Philoſophy is the next point he goes upon, he tells us, *What I ſaid of the Philoſophy then taught, in the Colledges of that Nation, many Learned and Pious Men in both Nations, will aſſent to be true, to wit, the Jeſuit Philoſophy; for that was it which was then taught, and which I learned almoſt word by word out of Jeſuit Authors. Anſw.* That Jeſuit Philoſophy was then and there taught, may be true for ought I know; I have no reaſon to contradict him, but the queſtion with me is, Whether no other Philoſophy beſides Jeſuit Philoſophy was then and there taught? The place by me cited maketh no mention of Jeſuit Philoſophy, or diſtiction between one ſort and another, only in general terms, 'The Philoſo-'phy which is taught them is meer Deceit and 'Pedantry. But, to drive him out of his hole, I ſhall produce a paſſage in another part of the ſame Book, which manifeſts what ſort of Philoſophy he then meant, ſee p. 30, 31. *viz.* 'Your 'Fathers, the Primitive Proteſtants and Refor-'mers, made not Latin, Greek, and Hebrew, 'and *Ariſtotle*'s Logick and Philoſophy, with

'other

'other humane Learning, and the passing of so 'many Years course at the Colledge, and that 'you call School Divinity, the qualifications of a 'Minister of *Christ*. Now upon the whole I query, whether *Aristotle* was a Jesuit or no? Since 'twas *Aristotle*'s Philosophy it seems, that was taught at the Colledges; in short, I look upon it little better then a Jesuitical Evasion, which shews he has not quite forgot what he learnt, almost word for word. But, enough of this, he goes on p. 2. *And since that time, both that Colledge, and I suppose all other Colledges in both Nations, have changed that sort of Philosophy, out of their dislike to it, as I my self had done before I was a* Quaker. *Answ.* It may be so, for indeed I must confess he tells his Reader p. 76. 'Which even I came to see, when among them, 'and many of themselves see it, and confess it 'to be but Vanity. But what then, it seems their changing of it is but labour in vain, all to no purpose, for he says *Ibid*, 'And many among 'themselves have attempted the Reformation 'of their so called Philosophy, and squeezed 'their Brains to find out a new one, but all in 'vain; it shall never be found out till they come 'to the Cross of Christ, and under his Cross, 'denying their own Wisdom, become Disciples 'of Christ, *&c.* The reason he gives is, 'The 'invisible things of God, from the Creation, 'of the World, are clearly seen, being under-'stood by the things that are made, which car-'ry upon them indeed the Characters of infinite 'Wisdom, Goodness and Power, but are a sea-'led Book, no less then the Scriptures, to

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'ſuch who are not come to the teachings of 'him, who made them, and who only can give 'an Eye to read them with a true Underſtand-'ing; and to Advantage. And this he teſtifies from his own Experience and Trial, who (as he ſaith) 'hath had a Trial and Experience 'of both the one and the other. Now I would ask him, Are they under theſe qualifications now? If ſo, then my former queſtion is anſwered, *viz. Are ye changed?* For it ſeems they were otherwiſe then, or elſe he falſely accuſed them: But if they were ſo then, and not exceedingly changed for the better now, in the abovementioned reſpects, then is he egregiouſly changed for the worſe. *But* (adds he) *what if I ſhould blame the Philoſophy, that is now taught in all the Colledges? Is there no other good Learning, but that called Philoſophy? He has but little Learning that ſo Argues.* Anſw. I have little Learning enough, I confeſs, yet I did not ſo Argue, for I produced a quotation which includes Colledge Learning generally, and condemns it by the Lump, without this diſtinction between Philoſophy and other Learning, See *Brief Obſervations*, p. 5. *viz.* 'And I certainly 'know, that Humane Wiſdom or Learning 'taught in them, is one of the main Bulwarks 'of Antichriſt againſt the Revelation, and ſet-'ting up the Kingdom of Chriſt in the Earth, 'and becauſe this is ariſing, and ſhall riſe, down 'muſt the other go, and all who ſeek to uphold 'it, ſhall fall therewith, ſaid *G. Keith, Help in 'time of need*, p. 76. In farther excuſe of himſelf, he proceeds thus, *viz. What I then ſaid againſt*

againſt Schools and Univerſities, was againſt the ill Conſtitution, and great Abuſes in them, at that time; but not againſt Schools well and duly Conſtituted, as neither was Luther, *whoſe Authority I cited againſt them.* Anſw. Here he uſes ſlight of Hand, thereby to ſlip his Neck out of the Collar; he changeth the Terms from Univerſities and Colledges of Philoſophy, to Schools and Univerſities, and then in the next Line, goes about to vindicate himſelf, as not being againſt Schools, whereas I did not object that againſt him (and by the way, I may tell him, neither are the Quakers, for if they were, or had been, they would hardly have given him ſo large a Sallary, as they did at *Philadelphia*, for teaching School there) but againſt the other, he is poſitive, without any exception as to conſtitution, and brings in *Luther* to back him, See *Help in time of need*, &c. p. 75,76. *viz.* 'And 'away with the Education of your Youth, at 'Univerſities and Colledges of Philoſophy, ſo 'called; I may ſay of them, which *Luther* ſtuck 'not to call them in his Day, that they were 'ſtews of Antichriſt.

Next (adds he) *as to what I ſaid concerning Prelacy, and Lording Biſhops (for ſo I cautioned it) in that Book. Neither doth this prove, that I did conclude there could be no Pious Biſhops.* Anſw. It is not here material, whether he did then allow, or yet allows, that ſome Pious Biſhops have been, or yet are, but the Hierarchy it ſelf, he diſapproved of, Prelacy in general he diſowned, not ſome particular Biſhops only, their Miniſtry in general, not ſome particular Mini-

Miniſters only of that Communion, and that it was I then objected. I then ſhewed, that he called Prelacy, a Limb of Antichriſt; therefore what particular Perſons he is now pleaſed to except, is but exceptions out of a general rule, therefore foreign to the matter. He farther called Prelacy, 'That filthy thing ſet up in the 'Land, which Thouſands (of the Presbyterians) 'vowed to God againſt, and he upbraids them with, 'Not bearing a ſuitable teſtimony againſt it, 'according to their very Principles; and ſays, 'We have kept our vow, and ye have ſhrunk 'there from, p. 38, 39. And p. 50. tells them, 'Oh, ye did run well, who did hinder you? 'But ye are become ſo fooliſh, who began in 'the Spirit, to end in the Fleſh; and now 'when ye got up upon the Walls and Bulwarks 'of your Enemies buildings, and Levelled it to 'the Ground, when ye had rooted out Prelacy, 'and the many Corruptions and Superſtitions 'accompanying the ſame, and digged down 'a good part of *Babylons* up-ſetting then ye be-'took your ſelves to Build, *&c.* Now hereby the Reader may ſee that he ſlips the matter in controverſie, from a diſowning the whole order of Prelates, as corrupt *qua talis*, he comes to granting there may be ſome among them, pious as Men; perhaps there may have been Pious Popes and Cardinals too, as Men: Doth that infer, that the order and conſtitution of them is not Antichriſtian. Well, ſo much for the Epiſcopal Church Government. Now ſee what he ſays of the Miniſters of an inferiour Degree, ordained according thereto, and

their

their worſhip, p. 47, 48. part whereof I gave in my *Brief Obſervations*, but ſhall now be more large, which take as follows, *viz.* 'And ye (ſaid *G. Keith*) 'did well, in diſowning and 'departing from ſuch Men, who gave them-'ſelves forth to be the Lord's Miniſters and Ser-'vants, but they ran, and he ſent them not, 'and their Covetouſneſs and Ambition, and ſeek-'ing how to pleaſe Men for their own ends, and 'not his honour, nor any true zeal for him, 'ſet them on ſuch a work, to Lord it over the 'People, which he had forbidden, and it is A-'bomination to him, together with the many 'things accompanying them, which they gave 'forth for his ordinances, good order, decency, 'and comelineſs in the Church, but were the 'meer Inventions of Men, and *Babylons* Golden 'Cup of Fornications, and that ye vomited up, 'and refuſed to drink of this Cup, or to admit 'of ſuch things as his Ordinances, or belonging 'to his Worſhip, or as if he allowed it (where-'by your Iniquity is exceeding aggravated be-'fore God, and his Indignation and Jealouſie 'burns as Fire againſt you, for your returning 'thereto) and becauſe of the iniquity of ſuch 'Men, their Pride, Covetouſneſs, Tyranny, 'and Ambition, his wrath kindled againſt them, 'and he poured Contempt and Deſolation up-'on them, *&c.* Well, for a cloſe of this point, take another quotation, p. 53. *viz.* 'Ye de-'nied their Lordſhips, and took to your ſelves 'Maſterſhips, (both equally forbidden by 'Chriſt) ye would not ſuffer them to Lord it 'over you, but ye would Lord it over the People;

'People; yea and did as Tyrannically as ever 'the Bishops had done; and ye were offended 'at the Surplices, and Canonical Coats and Belts 'of their Clergy, and yet ye were equally Super-'stitious and Vain in your Black Cloaths and 'Gowns, with Pasments and Ribbons upon them, 'and other superfluity of naughtiness; and ye 'were angry at their Revenues being so great, 'and yet ye stept in also to many of them, (and 'some of you had as much by the year as some of 'them) and into their Pride, Covetousness, 'Lightness, Vanity, Ambition, Carelesness 'concerning the Work of Jesus Christ, and the 'Salvation of poor People; whereof ye took up 'the Charge, and many other Iniquities they 'were found in, for which the Lord was pro-'voked against them, ye have taken as it were 'a Succession of, and ye thought the Lord should 'have winked at you, *&c.* Here are a parcel of home strokes at both Episcopal and Presbyterian Ministers of his own Nation, and truly at that time I question not but he would have given the like Character of both sorts in this Nation. But how suits this I pray with the before cited Passage in his *Expostulation*, viz. 'It 'may seem strange, how it comes to pass, that 'while so many Pious and Learned Men are 'judged to be found in this Nation, not only of 'the Church of *England*, but among the Dissen-'ters and Nonconformists, *&c.* Neither will his saying, *For within a few Lines, in that very Page, I did own there were some Bishops in Queen* Mary's *days, to whom the Lord had regard, according to their Faithfulness to what they saw*; Ex-

cuſe him, for to what he here alledgeth, he there added, 'but ſuch who came after ſaw further 'into Miſtery *Babylon* —— ſo that herein ye 'have not only Apoſtatized from your Fathers, 'but from what ye were of late your ſelves. So that it ſeems he once accounted it Apoſtacy to ſubmit again to Prelacy, after having once forſaken it, and ſeen further, and I ſuppoſe at that time would have thought it ſome degree thereof, to have ſolicited a Biſhops favour againſt his then Brethren, or to have Appealed to a Prelate in point of Doctrine, though it can now go down very glibly, and why ſhould he blame us for calling him an Apoſtate, when as it was his own charge againſt the Presbyterians, and that too not on the ſcore of Errours in Fundamentals, but Matters of Church Government, and Method of Worſhip, as the above ſpecifies, whilſt part of our Charge upon him, is an alteration in Principle and Doctrine. He proceeds thus, *By Lording Biſhops, it is obvious, what I meant, even the ſame that is meant*, 1 Pet. 5. 3. *Being Lords over Gods Heritage. Anſw.* What he meant by Lording Biſhops, is plain, by his joyning it to Prelates, *viz.* The Hierarchy its ſelf, who, as Biſhops have the Title of Lords, and as ſuch ſit in Parliament, ſo that we have no other but ſuch in theſe three Kingdoms, and that that Title of Lord Biſhop hath been diſreliſhed upon the account of its ſavouring too much of Lording and Lordſhip by all ſorts of Diſſenters, be the Men who go under thoſe Titles, Lordly, or Humble, or what they will, he cannot but know; therefore, this is nothing but a weak

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come off: Beſides the Text he quotes hath reſpect to Elders in general, who feed the Flock, which comprehends the whole Miniſtry, without having any particular relation to Biſhops only, therefore unduly applied in this place.

His Reflection upon *G. Whitehead* and *W. Penn*, as *more Lordly then ever he found any of the Biſhops, either* Engliſh *or* Scottiſh, carries its anſwer along with it, *viz. for by none of them was I ever Excommunicated, but by the former I was Excommunicated.* —— This quite blunts the edge of his Charge againſt them, by ſhewing the ground thereof, *viz.* Their having been concerned againſt him, and the motive thereto. *viz.* his Spleen againſt them therefore. But his complaint of being *Excommunicated* appears a falſe pretence to cover himſelf. He was juſtly reprehended and warned to Repentance for his Diviſions and Turbulent Behaviour: This he has called a Bull and Excommunication, when he himſelf hath not ſpared to ſend out his furious Bulls of Excommunication and Reproach in Print againſt others, and by perſiſting in his Turbulent Unchriſtian Spirit and Behaviour, he has apparently Excommunicated himſelf, and is gone out from our Peaceable Chriſtian Society.

His Book of *Retractations* I ſhall ſpeak ſomething to by and by, ſo ſhall wave it here: And as to his Recrimination of the *Quakers*, in *giving hard Names, and paſſing hard Cenſures*, &c. I anſwer, When the *Quakers* deſire the help of the National or Diſſenting Miniſters againſt *G. Keith* or any other of their Oponents, it will be time

enough then, either to retract or ſmooth them over, till then I intend not to concern my ſelf about them: Only thus much I ſhall ſay to his inſinuation of Uncharitableneſs, I believe (and that upon good grounds too) that their Charity to All in general diſſenting from them is greater than his.

Having done with their *Piety*, He next takes a touch at their *Learning*, and ſays, *And that there are Learned Men among them, far beyond any ſtock of Learning any of the Quakers lay claim to, I ſuppoſe they will not gain ſay. Anſw.* Why truly I am ready to ſuppoſe ſo too; but, why then doth he in his *Help in time of need*, p. 73. bid the People 'put away this Dead, Lifeleſs, IGNO-'RANT, Prophane, Scandalous Miniſtry, and p. 75, 76. as quoted in my former ſay. 'For 'out of them comes this IGNORANT, Scan-'dalous Miniſtry, (which perhaps was as Learned then, as now) 'wherein they learn to talk 'of things they underſtand not, *&c.* Is this ſuitable to the Character he now gives of them; let him reconcile theſe Different *Epithets*, 'tis his Work, not mine; neither is it for him thereupon to inſinuate, as if I undervalued their Learning, which I do not, only am willing he ſhould be filled with his own ways, and have enough of his Self-Contradictions thrown upon his back, till (if poſſible) he may be made aſhamed of them.

To my Query, 'Hath he ever retracted this? He replies p. 3. *I have both by word and writ, and is deſigned by me to be in Print very ſhortly, retracted all the hard cenſures and names that I have*

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at any time given to any, who have not deſerved them. *Anſw.* Is he conſcious of having given hard Cenſures and Names to ſome who have not deſerved them? If not, his Retractation is but Formal and Hypocritical. But if ſo, then ſay I, What he hath done by Word and Writ, I know not; therefore not of any weight with me, and as to his deſigned Print, it hath been often threatned, though not yet performed, ſo he ſtill chargable therewith till that is done; his *Retractations* hitherto have been but very ſlender, as well as general; therefore every particular hard Cenſure or Name till particularly Retracted, as publickly as it was formerly fixed, he is as yet accountable for: Moreover, he hath in this very Paſſage, left himſelf a large Latitude, whoever he thinks *deſerved* his hard Cenſures or Names, muſt lie under them ſtill, whether they do really deſerve them or no; ſo that by this means, he makes proviſion for being Judge in his own Cauſe. In ſhort, when they come out, we ſhall ſee them; and whether he will or no, every Reader will judge as they ſee meet, and if not effectual, I ſuppoſe none of his Opponents will ask his leave what Cenſure to paſs upon them; nor yet, whether or no they ſhall expoſe their Opinions in Print, if thy think convenient. Yet ſurely, from the above Expreſſion, whereby he lets us underſtand his purpoſe of Retracting in Print all undeſerved Charges, we may expect to ſee a Recantation ſhortly; I would therefore caution him to take the Clergy-man's Advice, given him (as I am informed) at *Turners-Hall*, viz. *To go through ſtitch with his Work,*

and do it in earneſt, leſt by ſeeking to skin over the Wound before 'tis healed at the bottom, it break out again, and be worſe than 'twas before.

He goes on, *But what a baſe inſinuation is it in them, that I would have any of the Pious and Learned of the ſeveral* Proteſtant Profeſſions, *to become my Journeymen to work under me? Is there any thing like this in my Expoſtulation with them? Anſw*, I eſteem him the Maſter Workman, who appoints others what Work they ſhall do; them the Journeymen, who do as they are appointed, and that the tendency and drift of his *Expoſtulation* is of this nature; I refer to the Book it ſelf, only adding, Though he hath no power of compulſion over any, yet if they don't do as he bids them, they are it ſeems, with him to lie under the *Reflection* of coming ſhort of the *Papiſts* in Zeal againſt *Anti-chriſtian Errours and Hereſies*, and conſequently hazard the falling under the weight of his high diſpleaſure. And as idle is his pretence, that he *hath not deſired any of their aſſiſtance*, whereas the natural tendency of ſuch a Work, could he perſuade them to it, would be an eaſing of him of part of his Load, by taking it upon their own Shoulders, which he knows well enough, therefore doth but prevaricate in pretending the contrary.

I now come to his Cavils againſt the Ten Heads I treated of in my former, *indigeſted Matter*, he is pleaſed to call them, indeed I perceive he cannot well Digeſt them, they riſe in his Stomach, and many a ſowr Belch he rifts up, proceeding as I take it from the foulneſs of his

his Stomach, and yet he hath only nibled at a bit here, and a bit there, generally omitting those Parts where the ſtreſs of my *Obſervations* lay, which, how becoming it is a Man of his Learning and Pretenſions, to a *Novice*, *Idiot*, &c. as he renders me, I leave the Reader to judge. The meanneſs of my Parts I aknowledge, yet had I as much as he, it would not become me to boaſt of them; but, though I do grant my Parts to be vaſtly inferiour to his, yet withal I muſt needs ſay, I ſhould have been aſhamed of ſo much *Sophiſtry* as he is guilty of in that one ſheet of Paper: For though in ſcorn he calls me *Junior Sophiſter*, (he would not take it well to be called *a Senior Sophiſter*) yet if the ſignification thereof be, one who uſeth deceitful Covers and falſe Gloſſes, to make Paſſages look otherwiſe than what the real purport and drift of them is, then is he egregiouſly guilty of *Sophiſtry*, in this his miſcalled *Juſt Vindication*, as (God permitting) I ſhall farther prove upon him before I have done.

My Firſt Head was, 'His repreſenting the '*Quakers* worſe than *Papiſts*, He ſaies of me, *On this Head he is guilty of Groſs Untruth, and Falſhood in two Particulars*, The one it ſeems is, *That he doth not charge the* Quakers *Indefinitely, or Univerſally, but a Sort and Gang of them.* And then adds, *If he be ſuch an Ideot, to make no diſtinction between a part, and the whole, how is he fit to Print Books.* Anſw. If I would now lye upon the catch, I might put him to prove, that my Words were of that extent, as to bear that Conſtruction he puts upon them, of *Univerſally*

or *Indefinitely*, and likewiſe ask him, whether he meant *Univerſally* and *Indefinitely*, or only *a Sort and Gang of them*, when in his *Presbyterian and Independent Viſible Churches*, p. 145. (as quoted in my former) he ſaies, 'ALL theſe [EPISCOPAL, PRESBYTERIAN, 'INDEPENDENT and BAPTISTS] as well as others, 'are open and declared Enemies to the holy 'Spirit, *&c.* I might likewiſe tell him, though he know it well enough already, that in writing or ſpeaking, 'tis no Lye to entitle the whole, to what the Majority does or ſaies. But I ſhall go farther, and require him to prove, that any Meeting or Body of People, who go under the name of *Quakers*, thoſe only excepted, who are gone off, as he, into a ſeparation, do not own *G. Whitehead* and *W. Penn* in thoſe Doctrinal points he urged, and wherein he miſerably miſrepreſented them at *Turners-Hall*, the 11*th* of the 4*th* Month laſt, or elſe in this particular, I return his groſsly abuſive charge above-mentioned upon himſelf. I remember his Friend *Tho. Criſp*, in his *Eſſay*, gueſſing at the number of Quakers in theſe three Kingdoms, ſuppoſes them to be 100000, whereof he reckons 80000 to be influenced by *W. Penn.* Now I would deſire *G. Keith* to Inform me in his next, how many of the remaining 20000 who profeſs themſelves *Quakers*, own him, and then, I ſuppoſe, his company will look more like a *Gang*, than the other; for by *T. Criſp*'s own conceſſion (if he ſay true) thoſe Influenced by *W. Penn* may paſs for the main Body. I will next examine his ſecond particular, and ſee whether they be not

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both of a piece, which is 2. *That he makes me repreſent them, I ſo charge, abſolutely worſe then Papiſts, when as I cautioned my words thus —Vile Errors, not only as bad as any Popery, but much worſe then the worſt of Popery, in divers reſpects. Obſerve in divers reſpects: I ſaid not abſolutely, and in all reſpects, but in divers reſpects.* Anſw. Very well, I'le allow him his full Scope, he did not ſay abſolutely in all reſpects, neither did I mention all matters in reſpect of which the *Papiſts* differ from the *Quakers*, but ſaies he, in divers reſpects, ſo I quoted him, What wrong have I done him? Wherein am I guilty of *the groſs Untruth and Falſhood*, he charges upon me? For my part, I can ſee none. *This*, he tells us, *he can eaſily prove*, and in proof thereof, goes about to anſwer one of my Queries, *viz.* 'Do we promote Errours worſe, then 'worſhipping a piece of Bread, as God? He replies, *I ſay that's a Tranſition from the Subject of the Controverſie betwixt them and me, to another forreign Subject*, viz. *Tranſubſtantiation.* Anſw. He chargeth this *Gang of Quakers* (as he calls them) with promoting Errours, not only as bad as any *Popery*, but much worſe then the worſt of *Popery* in divers reſpects. Now I am ready to think, that moſt *Proteſtants* will agree with me, that *Tranſubſtantiation, Adoration of Images, Praying to Saints and Angels, meritorious Works, and Purgatory*, are not only *Popery* (that is *Principles* wherein *Proteſtants* diſſent from *Papiſts*) but ſome of the worſt of *Popery*: Now my Queries were, *Do we promote Errours worſe than* &c. mentioning all theſe former Heads at large,

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denying his charge as not yet proved: Therefore wherein he can prove this a Tranſition, and *Tranſubſtantiation*, another foreign Subject, unleſs he will be ſo kind to the *Papiſt*'s darling *Sacrament*, as not to Rank it amongſt the worſt of *Popery*, or indeed allow it to be any *Popery* at all, I ſee not. He proceeds, *It ſeems this bold Novice has not learned the Maxim*, Words are to be underſtood according to the Subject matter: *If I ſay this is not one of theſe reſpects, wherein I have charged them, this* Junior Sophiſter *is at a Nonplus.* Anſw. Hold a little *George*, not ſo faſt, If *Tranſubſtantiation* ſay I, be any part of the worſt of *Popery*, then thou muſt ſhew in what reſpects the *Quakers* hold Errours, not only as *bad*, but much *worſe* than it, and this I take to be according to the *Subject matter*, call me what thou pleaſeſt. In ſhort, *G. Keith* ſaith, Our Principles are much worſe than the worſt of Popery, in divers reſpects, and he is offended with me, for taking him at his Word (who ſo ſeldom holds to it) and reciting the worſt of the Papiſts Principles, as if foreign from the matter. Surely Tranſubſtantiation is none of the beſt: If he thinks 'tis, let him apply himſelf in the next place to them, and ſee if they will truſt him, and be at his beck, as he would have the Pious and Learned among the Proteſtants be: Well, in further Vindication of his aforeſaid Aſſertion, he refers to his *Narrative*, telling us, *He has clearly proved, that* G. Whitehead *has deſtroyed the true Object of the Chriſtian Faith and Worſhip*, &c. All which are ſo far from being clearly proved by him; that his pretend-

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ed Proofs, are clearly diſproved by *T. Ellwood*, in his anſwer thereto, which, unleſs he had replied to, he might be aſhamed to entitle the matters contained in his *Narrative*, by ſo wrong a name. Yet upon the Foot of the aforeſaid lame Objections, he utters many fonl Reproaches againſt us, not worth the notice, and what is worſe, I am ſatisfied, writes what he knows to be falſe, in his Vilifying the Light the *Quakers* Preach, and direct People to, as if that led them *to Vilifie and Reproach the Man Chriſt Jeſus without them.* Therefore his Inſinuation that the *Quakers Worſhip the Devil within*, thereby to prove them worſe than the *Papiſts*, who, he grants, *Worſhip a piece of Bread without*, is wholly Proofleſs, Groundleſs, envious in the higheſt degree, and ſuch a Slander as he might well be aſhamed to Impoſe upon the World. But to what a degree of hardneſs muſt this Man be come, who can tax us, with *adoring a falſe Chriſt within, and ſetting up a falſe Notion of Light within*, upon no other Foundation, but Miſconſtruction and Wreſting of Sentences, pickt out of Books, whereon he erects his Fabrick of Slanders and falſe Accuſations of his own Inventing, not without knowledge, but contrary to his own certain knowledge. He ſays, *He is ſorry we give him this Occaſion to detect us*; Alas! Poor Man, he diſcovers himſelf, and hurts not us, the more he takes ſuch Work in hand, he does but encreaſe his Burthen, whilſt we being ſafe in the Sanctuary of our own Innocency, can appeal to the Searcher of all Hearts, concerning the Falſhood of his Malicious Charges, and commit our

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Cauſe to Him, who in due time, will eaſe us of this troubleſom Detractor, as he hath already of many of his Predeceſſors.

He ſlips over the reſt of my Queries, ſaving that about *Merits*, and to that he ſays, *I am ſure moſt Papiſts are more ſound then ſome of them.* Anſw. That's more than he can be ſure of, Is he acquainted with moſt *Papiſts?* Yet however it comes to paſs, he is a little more modeſt than uſual, *than ſome of them*, ſays he, But let us hear wherein ſome of them are leſs ſound in this particular, than moſt *Papiſts*, viz. *Whereas* Papiſts *generally profeſs highly to value Chriſts Merits, and own their firſt Juſtification to the Merits of Chriſt's Obedience and Righteouſneſs without them:* W. Penn *hath called this Doctrine, A Doctrine of Devils, and an Arm of the Sea of Corruption, deluging the whole World.* Anſw. His Charge againſt *W. Penn*, I did intend to have paſſed over, as defective, becauſe he mentions neither Page nor Book (a way of Managing Controverſie, unbecoming a Schollar) neither for ſome time, did I know where to find the Paſſage he carps at, but having at length received Information, where I might meet with it, accordingly I had recourſe to the Book, from whence he produceth it, and there find that *G. Keith* hath much abuſed, and miſrepreſented *W. Penn:* For whereas he ſtates the Caſe, as if *Chriſt*'s Merits, and the owning Men's firſt Juſtification to the Merit of *Chriſt*'s Obedience and Righteouſneſs without them, was, by *W. Penn*, called, *A Doctrine of Devils, and an Arm of the Sea of Corruption, deluging the whole World.* He therein

therein miſtates the Caſe, for the Doctrine which he ſo called, was the attributing Juſtification wholly to the Works wrought by Chriſt without us, ſo as thereby to exclude the works wrought by the Spirit in us, from having any ſhare therein, as plainly appears from the place referred to (though not named) by *G. Keith*, viz. *A Serious Apology*, p. 148. Wherein *W. Penn* reciting an Objection of one *Tho. Jenner*, viz. 'That we deny Juſtification by the Righ-'teouſneſs which *Chriſt* hath fulfilled in his own 'Perſon for us (WHOLLY without us) and 'therefore deny the Lord that bought us. He Anſwers, 'And indeed this we deny, *&c.* Now mark, the ſtreſs of his denial, lies upon his Antagoniſt's Word [WHOLLY] whereupon *W. Penn* argues thus,

'No Man can be Juſtified without Faith (ſays *Jenner.*)

'No Man hath Faith without Works (any 'more than a Body without a Spirit (ſays *James.*)

'Therefore the Works of Righteouſneſs, 'by the Spirit of *Chriſt Jeſus*, are neceſſary to 'Juſtificatioh.

Obſerve, he doth not ſay the Works of the Spirit are only neceſſary, thereby excluding the *Righteouſneſs which Chriſt fulfilled in his own Perſon without us*, but joins them together; the Works wrought without us, and the Works wrought within us; and calls that Doctrine which would divide them, and Attribute all wholly to the outward; *A Doctrine of Devils*, which to manifeſt the more clearly, and there-

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by the more fully to detect *G. Keith*'s Injuſtice and Falſhood: I ſhall give the Reader another Quotation out of the very next Page of the ſame Book, where explaining our Faith concerning the Father, Son and Holy Spirit, in that part relating to the Son; he ſaith, 'Who took upon 'him Fleſh, and was in the World, and in Life, 'Doctrine, Miracles, Death, Reſurrection, Aſ-'cenſion, and Mediation, perfectly did, and 'does continue to do the Will of God; to whoſe 'Holy Life, Power Mediation and Blood, we 'only aſcribe our Sanctification, JUSTIFICATI-'ON, Redemption and perfect Salvation.

But beſides *G. Keith* his abuſing and miſrepreſenting *W. Penn* in the above-mentioned Paſſage, I have another Remark to make upon him, and that is, That the very ſame Doctrine which *W. Penn* in his aforenamed *Serious Apology*, called *a Doctrine of Devils* in *T. Jenner*: *G. Keith* in his *Poſtſcript* to *the Nature of Chriſtianity* calls *corrupt Doctrine* in *R. Gordon*, ſee p. 70. of the ſaid Book, The Title of that Part is, *Some of* Robert Gordon's *corrupt Doctrines*, and p. 71. the eighth Head is, 'That Redemption, Juſti-'fication were finiſhed and compleated in the 'Crucified Body in *Chriſt* for us, not in our 'Perſons. And the twelfth Head, *viz.* 'That 'Redemption, *&c.* and all things are wrought, 'purchaſed, *&c.* for us, without the help of any 'thing to be wrought in us. Now if theſe are corrupt Doctrines with *G. Keith* now, which were ſo it ſeems with him, in 1671. the Time of the Date of that Book, is he not inſincere in a high Degree in quarrelling with *W. Penn* for oppo-

oppoſing the very ſame Doctrine in the very ſame Year (his *Serious Apology* being likewiſe Printed in 1671.) And on the other Hand, if theſe Doctrines be not corrupt, according to his Opinion and Judgment at this Time, then doth he give himſelf the lye in this very Paper of his now before me, p. 4, and 5. wherein he expreſſeth himſelf thus. 'But whereas they upbraid 'me again, and again, with contradicting my 'former Doctrines and Principles, as to Arti-'cles of Faith, I cannot find that they have pro-'ved it againſt me in one Particular. Of which more anon.

Well to conclude this Matter, I ſhall tell him yet farther, that I know not of any *Quakers*; who do not aſcribe Remiſſion of Sins to that one Offering upon the Croſs, through Faith in the Name of *Jeſus Chriſt*, but if I underſtand any thing of the *Quakers* Principles, as I think I do; that is one of them, and to prove that I ſpeak not by Rote, I will produce another Author approved amongſt them, *viz.* my Father *Iſaac Penington* to confirm what I ſay, as the Reader may ſee in his Treatiſe; Entituled, *The Fleſh and Blood of Chriſt* &c. p. 16. and of his *Works*, Part 2. p. 186. 'It was a ſpotleſs Sacri-'fice of great Value, and Effectual for the Re-'miſſion of Sins: And I do acknowledge hum-'bly unto the Lord, THE REMISSION OF MY 'SINS THEREBY, and bleſs the Lord for it, 'even for giving up his Son to Death for us all; 'and giving all that believe in his Name and 'Power, to partake of Remiſſion through him.

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In my *Brief Obſervations*, p. 8. I produced a Proof out of *A brief Narrative of the ſecond Meeting*, &c of his Self-contradiction in then ſaying, 'The whole *Proteſtant* cauſe lieth at ſtake, 'in the Defence whereof we with all true *Pro-'teſtants*, are concerned againſt the *Jeſuites* and '*Baptiſts*. And yet in his *Expoſtulation*; 'We 'promote vile Errours worſe than the worſt 'of *Popery*. This he ſhuffles off, ſaying p. 4. *In vain are all his ſhuffling Aggravations againſt me, upbraiding me with my being changed in my Opinion, of what theſe* Quakers *were*; and a little lower, *I own it, they deceived me, they were the Deceivers, and I was the Deceived. Anſw.* Any intelligent Reader may perceive, it was Principles, and not Perſons he vindicated; the Cauſe, not Parties he then eſpouſed; therefore this is only a Sophiſtical turn, to ſerve a turn; and his Pretences to knowing them *better*, only a falſe gloſs that he may abuſe them the *worſe*, and the Cauſe of *their Changing their Opinion of him*; is his changing Sides, and now taking up the *Baptiſts* old Arguments againſt his *quondam* Friends, which he once aſſiſted them in Baffling, and now wou'd inſinuate a miſtake in the Men, and not in the Principles, to hold up his Credit of not being changed, whereas the Men are the ſame, their Principles the ſame, now he oppoſes them, as they were when he Vindicated them, and he is the Man that is Changed, Deviated, *Apoſtatized*, and therefore *an ill Man*, which hath been over and over proved upon him, and not diſproved by him, any other way, than by a bare denial without Demonſtration,

monſtration, and ſo any farther Proof at preſent needleſs. Yet to ſhew the Reader his former Judgment of our Principles, both as Conſonant with Scripture; and alſo with thoſe of the firſt Reformers, ſo far as theirs agreed with Scripture: I ſhall add a Quotation out of *Help in Time of Need*, p. 46. *viz.* 'And now ye who accuſe us '(in Deriſion called Quakers by you) as Apo-'ſtates, and that we have denied our Fore-fa-'thers Faith; try your ſelves, and Paralel your 'Fathers Principles and Practices with your 'own, and alſo with ours; and ye ſhall find ye 'are degenerated from them exceedingly, as 'we were while with you; but through 'the Grace of God are we recovered, and 'brought to witneſs the Spirit and Life of the 'Primitive Proteſtants and Chriſtians — and ye 'cannot Inſtance to us one Particular, wherein 'we Diſſent from them, warranted from the ve-'ry Letter of the Scripture.

The Second Head (*viz.* 'His Reflections up-'on the *Proteſtant Clergy* as more Lukewarm, if 'they oppoſe not the *Quakers* here, than the '*Popiſh Clergy* at *Rome* would be in ſuch a caſe.) He ſaith, *Hath nothing in it worth noticing but their unjuſt charging me with Malice, both with reſpect to them*, viz. *that Gang of* Quakers *above mentioned, and with reſpect to ſuch whom I directed my* Expoſtulation *unto*. *Anſw.* I wonder he counts any thing at all therein worth noticing, I know he hath a good Opinion of his own Doings, how Malicious ſoever; and truly I am ready to think reputes but few Books beſides his own, worth much notice; thoſe wrote againſt him, none at

all: But in Proof of what he calls *their unjuſt charging*, &c. He ſays nothing to the purpoſe, for after he hath uſed ſome circumlocution which I ſhall take notice of by and by, he ſlips off by the help of his *Sophiſtry*, and to blind the Matter, queries, *But how doth he prove that I am Malicious to the Pious and Learned in the Church of* England, *or among the Diſſenters? They and not he, nor his Gang are a fit Judge of this. Am I Malicious either to the one or the other, to tell them I would not have the* Papiſts *out-do them in Zeal for the Chriſtian Faith? Is it not an evident Argument of my Love to them? Anſw.* I had proved how and wherein before, if he had but had the honeſty to have took notice of it, but ſince by the Legerdemain of theſe Queries, he would caſt a Miſt before his Readers Eyes; I ſhall ſtate the Caſe anew. He quarrels with the *Quakers*, Prints Book after Book againſt them, at length They anſwer him; He for a while anſwers them too, after a ſort; but finding their Arguments begin to pinch him, his falſe Coverings wherein he wrapt himſelf, like to be pulled off, he drops that Method, appoints a Meeting at *Turners-Hall*, Summons ſome of them thither; they perceiving his Craft, that 'tis only to ſhift off his Shoulders the Load their Books had laid on, by Evading their Anſwers in Print, under the notion of a general anſwer by word of Mouth, refuſe to appear, and purſue him in the Preſs, thereupon he calls out to the Pious and Learned of 'the Church of *England* and Diſſenters to em-'ploy ſome of their Time and Labour, to refute 'thoſe vile Errours, boldly (as he ſays) avow-

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'ed and publickly broached among a Gang and 'ſort of *Quakers*: What is this this leſs then calling for their aſſiſtance againſt the *Quakers*, becauſe he finds himſelf not ſufficient of himſelf to go through with the Cauſe he hath undertaken; and what is the whole from the beginning to the end, but a ſeries of Malice againſt the *Quakers*? The Argument he uſes to theſe Pious and Learned, is this, 'I am confident if ſuch Anti-chri-'ſtian Errours and Hereſies were but the tenth 'part ſo avowedly broached in the City of *Rome*, 'or any where elſe in *Popiſh* Countries, theſe 'eſteemed Watchmen among them, would be 'more alarmed to oppoſe them by Word and 'Writing, than moſt among *Proteſtants* do. Is not this a Malicious inſinuation, as if *Proteſtants* were more Supine, Careleſs, and leſs Zealous for the true Chriſtian Faith, than *Papiſts*; and to what end I pray, but to make them as ſpightful as himſelf? He goes on, 'Which would ſeem 'to caſt a Reflection on the *Proteſtant* Churches, 'if ſome able Men, *&c.* Now here is not only a calling them out, awaking them as it were out of a Sleep, as if they had been all this while Slumbring, regardleſs what Errours or Hereſies crept in, but that alſo under the Pain and Penalty, if they did not rouſe up, of lying under the weight of his Reflection. Therefore, whether this was an Argument of his Love to them, or the contrary, I dare leave with the Pious and Learned to determine themſelves. And now ſhall reſume what I had before skipt to come at this Paſſage, *viz. Their Application of that Place in* Acts 21. 28. *againſt me, is very abuſive and*

ſhameleſs; *The Jews cried*, Men of *Iſrael* help. *But againſt what? Againſt* Paul, *and the worthy Name of* Chriſt *which he bore Teſtimony to. Did I make any ſuch cry, to help againſt that worthy Name, or any true Profeſſors of it, by my inviting them to oppoſe the vile Errours that are contrary to it. Anſw.* This is but a begging the Queſtion, that his Antagoniſts are not true Profeſſors of the worthy Name of *Chriſt* is but *gratis dictum*, he ſays it, we deny it, *Affirmanti incumbit probatio*; he that affirms muſt prove; therein he falls ſhort; we ſay there's no ſuch danger of any oppoſition to the worthy Name of *Chriſt*, by our promoting thoſe Doctrines which he calls vile Errours, and inſinuates us guilty of, ſo that 'tis *Men of Straw* he Fights againſt. But on the other hand, the Application of this Scripture belongs to him, on this account, Thoſe malicious Jews who oppoſed the Apoſtle, accuſed him of that which I ewas not guilty of, upon a falſe ſurmize, as may be ſeen in the following Verſe, and upon that foul miſtake, ſtirred up the People againſt him, which how parallel it is with the ſtate of the Caſe between *G. Keith* and us is apparently diſcernable, by an intelligent Reader, who underſtands the ſtate of the Controverſie between us. Nex he endeavours to Evade, but not diſprove what I urged, in relation to his endeavours to ſtir up Perſecution againſt us, but doth it ſo lamely upon the foot of ſome idle Excuſes in his *Expoſtulation* and *Narrative*; that, to retaliate him in his own Language, *I think it not worth the leaſt regarding.*

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The Third Head, (*viz.* 'He chargable while 'a *Quaker*, with what he reflects upon the '*Quakers* for, in relation to Diſputes) he ſays, *So far as it contains a falſe Reflection on me, I ſhall not notice.* *Anſw.* Neither ſhall I notice his caling it a falſe Reflection, any farther than to tell him, 'tis but rarely, if ever, that he is brought to acknowledge any thing to be true that is alledged againſt him. *But*, adds he, *in ſo far as it tells a moſt impudent untruth, with reſpect to the People called* Quakers; *I cannot omit it, for, whereas I have ſaid, that many of their chiefeſt Teachers, have with great boldneſs, provoked ſuch as differed from them, to publick Diſputes. This he denieth to be true.* *Anſw.* His charge of an impudent untruth, I retort back upon himſelf, for his Aſſertion I neither Affirmed, nor Denied, but left him to prove, as my words themſelves will plainly manifeſt; ſee *Brief Obſervations*, p. 11. thus, 'That the *Quakers* have with great boldneſs 'provoked to Publick Diſputes, he ſays indeed, 'but doth not prove it. Now, pray whoſe *Face* has moſt *Braſs* in it; mine for ſo ſaying, or his for falſly charging me. He goes on, *But the colour they would put upon it, is that what they did, was to clear themſelves, and to detect the Abuſes put on them; as if they had been only on the Defenſive part, in all publick Oppoſitions they made in Congregations, and elſewhere; whereas it is abundantly known, they were the firſt Aggreſſors,* &c. *Anſw.* I won't grant him an Ace, but require Proof of all that he ſays, and as to his referring to *G. Fox*'s *Journal* and *E. Burroughs*'s Collected Treatiſes, they are large Books, and what part

of them he quarrels with I know not, therefore let him mention particulars, and then if I think it worth my while, he may perhaps hear farther from me. And ſince he has not Enervated, but only Shufled off the ſtate of the Caſe I laid down in my former; I need ſay no more at preſent, then that it was too much truth to be denied, even by *G. Keith* himſelf, though I'le ſay that for him, he is a Man very expert in that faculty.

The Fourth Head (*viz.* 'His itch to have 'you [the Pious and Learned] Dance after 'his Pipe, *viz.* Challenge Diſputes with the '*Quakers*) He tells us, *contains nothing but repeated Recriminations and Reflections againſt him, already anſwered; except in the latter part of it*, &c. *Anſw.* As he ſays already anſwered, though I ſay only Evaded, as the Reader may ſee, if he pleaſe to be at the trouble of comparing the one with the other, yet what part of it he has already taken ſome ſmall notice of, is already replied to, and ſo I ſhall follow him to the latter Part, which he gives thus, *They propoſe it, whether it would not be moſt equal and reaſonable for them*, viz. *ſuch to whom I have directed my* Expoſtulation, *to begin with me, by calling me forth to a publick Hearing upon my former Books. To this I anſwer, that I am moſt willing they do, and what I cannot juſtly and ſafely defend of any paſſages in my former Books, I will fairly retract. Anſw.* A very fair Propoſal, ſo ſay, and ſo do, and ſo far we ſhall be agreed, but I am afraid, if it were to be put to the Tryal, he would draw back, for I can tell him of one Paſſage which I quoted in my former, and which for the remarkable-

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neſs of it, I care not if I quote again, which he muſt retract in the firſt place, or elſe he can never be ſincere in retracting the reſt, *viz.* 'I know not any fundamental Principle, nor in-'deed any one Principle of the Chriſtian Faith, 'that I have varied from, ever ſince I came a-'mong the *Quakers*, which is about Thirty three Years ago, *Exact Narrative* p. 15. Moreover in this very Sheet, now before me, he ſays. *But whereas they up-braid me again, and again, with contradicting my former Doctrines and Principles, as to Articles of Faith; I cannot find that they have proved it againſt me in one particular.* To which I anſwer, If he will ſhut his Eyes, and will not ſee, who can help it? Or if he will be ſo Partial in his own Cauſe, as to reſolve not to be convinced of it, let what Proof will be offered, 'tis his own fault. *T. Ellwood* whath proved it upon him in three Tracts, and that in more than one particular; and his not having anſwered either of them, is ſufficient ground to continue the Charge upon him, taking it for granted, that if he could have done it fairly, he would, or if by any Sophiſtical Art, he could have neatly blinded it, he would not have been wanting in his endeavours. In the next place, in p. 5. He would fain perſuade thoſe to whom he directs his *Expoſtulation, that 'tis moſt proper to begin with us firſt, becauſe,* ſays he, *whatever juſt Offence I have given to any of them, my late Adverſaries of that Gang among the* Quakers *have far exceeded me. Anſw.* That is but his ſay ſo, whereof himſelf is no competent Judge. *And* adds he, *they have that which caſts of Ballance as to them, that*

they justifie all they have said, and Printed against them to every Tittle, to maintain their Infallibility; which I have not done, but in divers things I confess my mistakes, and wherein I have justly offended any, I humbly ask their Forgiveness. Answ. Supposing, but not granting what he says to be true, have not those he applies himself to, the more need to begin with him first, that they may take him in the mind while he is in the mind, and bring him from lurking in bare Generals to descend to Particulars, and so try whether he be sincere in his Protestations, by bringing him to a thorow Recantation; Whereas, if the Case be as he represents it with us, they must expect no such compliance from us, but a steddy adherence to our Assertions, consequently, like to be a more tedious as well as a more difficult Work; therefore most Prudence to begin with the easiest first, especially having to do with a slippery Chapman, of whom they can have no assurance, that he will long continue in the same Humour, though he were at present, never so much (seemingly) resolved, to be as good as his word. And as to the Flout he throws at the Quakers, concerning Infallibility; I shall add a passage out of *Help in time of need*, to shew what he formerly Asserted, as to the neceffity of People's being led by the Infallible Spirit, see p. 23. 'Therefore another Head was set up in the Church, 'then Jesus Christ, and the Pope and his Coun-'cil was made Judge to determine all Contro-'versies in Religion, and no Man was to look at 'an Infallible Judge (the Spirit of Truth within 'him) and are ye not become as bad, who open-

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'ly affirm, that ye are not led by the infallible Spi-'rit, and conſequently not by the Spirit of God.

My Fifth Head (*viz.* 'His pretended ten-'der Compaſſion to the Souls of People, high-'ly inſincere.) And my Sixth Head (*viz.* 'The Irregularity of his Propoſal of Diſtur-'bing our Meetings, contrary to Law) He joins together as *ſufficiently anſwered* in his *Narrative* and *Expoſtulation*, ſo that *he ſees not the leaſt cauſe to ſay any thing unto them.* *Anſw.* He has the prettieſt faculty of anſwering Matters beforehand, as a Man ſhall likely hear of; he has anſwered good part of my Book it ſeems, before its ſelf was in Being; 'tis much he had not anſwered it all beforehand when his Hand was in, yet here ſtill comes in ſome *buts* and *onlys* that ſpoil his antecedent Anſwers, and if it were not for theſe *buts* and *onlys*, he needed have wrote but two or three Words in Anſwer to the whole Book, and have left it ſo to the Readers Conſideration, as he doth now; He ſays, *Only I take notice of the bold untruth he chargeth me with, of my propoſing the Diſturbing of their Meetings.* *Anſw.* The untruth is his, not mine, as the Words I then quoted will evince to rational Men, which I ſhall again Tranſcribe, *viz.* 'Or if they continue to juſti-'fie them, to refute them openly in the Face of 'their own Meetings, and in the Preſence of 'them that do ſo much admire and follow 'them: His Reaſon for promoting this work is, 'And thus to ſerve them, as they have ſer-'ved others, and with what Meaſure they have 'met to others, the ſame to meet to them a-'gain:

'gain: Which he tells us a little before was, 'Some of their Teachers aſſaulted the National 'Miniſters in the Face of their Congregations. Can any thing be plainer? Nor will his following excuſe acquit him. *viz. For I cautioned it exrreſly, that what ſhould be done to refute their vile Errours, might be done at the End of their Meetings, or at other ſet Times. Anſw.* I think a Meeting cannot be properly ſaid to be ended, unleſs the People diſperſe, but rather continued, however confuſedly diſturbed by ſuch irregular Practices. In the next Place, how will his Propoſal of *other ſet Times*, hold with the other of *meeting to them as they have met to others, whom* (as he ſays) *they aſſaulted in the Face of their Congregations*, will he ſay it was not during their Worſhip, but at other Times; then ſay I, not in the Face of their Congregations; if he ſay, it was in the Face of their Congregations, than how can he propoſe the *Quakers* ſhould have the ſame Meaſure met to them, by others doing it to them at ſet Times; if he ſays true, in relation to their aſſaulting the National Miniſters in the Face of their Congregations. This is as Poor, a confuſed, trifling, ſleeveleſs excuſe as can well be urged, 'twill not help him off at all.

Now to ſhew what a Man of Order he is, though got to the Sixth Head (having only named the fifth Head for faſhion-ſake, medling no farther with it) he recurs to the Third, yet hath pretended to Anſwer that before; but ſince he hath foiſted in this Paſſage in this Place, I muſt (though contrary to Method) take notice of it here, 'tis this. *And ſeeing they juſtifie what*

what ſome of them did, by way of publick Oppoſition, to clear themſelves; and to detect the Abuſes put upon them, and that they allow this to be Equal and Reaſonable, and no Treſpaſs againſt the Civil Peace. *Anſw.* How far did I juſtifie it, but upon a Point of Neceſſity? The Mob were incenſed by railing Accuſations, ſeveral of the *Quakers* went in danger of their Lives by them, theſe ſlanders were vented by the publick Preachers from their Pulpits, the Mob divers times ſtirred up and encouraged by them: What Room was here left for any other Method? What Breach of the Civil Peace? For that was broke before by their Adverſaries, a juſt Detection of whom ſeemed a likely way to Calm them; conſequently to preſerve the Civil Peace. What might be acted at other Times, wherein the above Caſe was not plain and obvious, I leave, neither Aſſenting to nor Denying his Charge; and ſo neither do I Juſtifie or Condemn the Actions, unleſs I knew better then I do the Matters by him objected, but ſhall go on with him, who ſays farther. *And that many, or rather indeed all of other Profeſſions do judge that the* Quakers *have miſrepreſented them, and put Abuſes on them; why ſhould they not think it fair, that thoſe of other Profeſſions, who think themſelves injured by them in Point of Doctrine, ſhould have Freedom in Publick to clear themſelves.* *Anſw.* They have had Freedom, and have endeavoured it too, we look upon our ſelves abuſed by them; we have had Freedom in Publick to clear our ſelves, and have done it too; and that in the moſt publick way

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in the World, *viz.* in Print, and that is according to his own Conceſſion, 'The laſt Reme-'dy againſt Oppreſſion, *Exact Narrative*, p. 38. and indeed a far more proper way than Face to Face by way of publick Oppoſition; whether at the Beginning, Middle, or End of Meetings. And the ſame Liberty hath he too, which he hath not only made uſe of formerly, but ſtill doth when he pleaſeth himſelf.

The Seventh Head (*viz.* 'His endeavours 'to excite the Civil Authority againſt us) he repreſents as *nothing but an unjuſt Inſinuation*; *that*, ſays he, *I would excite the Civil Authority againſt them, and that I would fain inſtruct the Civil Authority, what their Duty is in this Caſe. But they bringing no Proofs of their Charge againſt me, it were a ſuperfluous labour in me to Anſwer them on this Head. Anſw.* He ſeems to be very Cautious of beſtowing ſuperfluous Labour, but if he had been ſo in Reality; he might either have forborn ſaying any thing at all; or or elſe have offered ſomething more to the purpoſe, for a ſufficient Proof I then brought, *viz.* his own Words quoted out of his *Expoſtulation*; which I ſhall now repeat and are theſe. 'And it would be a commendable and 'praiſe worthy thing, for the Civil Authority 'to encourage ſuch a Practice [to refute them 'openly in the Face of their own Meetings, *&c.*] 'throughout the Nation. Now what he can make of this, but exciting the Civil Authority againſt us, therein to act contrary to an eſtabliſhed Act of *Parliament*, as I obſerved before, *Brief Obſervations*, p. 17. for my Part, I cannot

not tell, nor yet by what Figure he can call the above no Proof. He proceeds saying, *I am very hopeful that as formerly I have had the Countenance of some in Civil Authority, in my publick Opposition to their vile Errours, so I may have the like for the Future. Answ.* What Countenance he had from some in Authority, I presume proceeded from their want of a right Knowledge of him and us too; but this I can tell him, had those he summoned answered his Challenge, there are some in Authority would not have countenanced them; but did dissuade them from appearing, and were well pleased with them for taking their Advice. *Their Insinuation,* adds he, p. 6. *That such Encouragement of any in the Civil Authority, would be a breach of an established Act of* Parliament, *is so silly and ignorant, that it deserves not the least Consideration. Answ.* As silly and ignorant as it is, he were not best to try Conclusions, in putting the proposed Method in Practice; neither I suppose will the Magistrates be in hast to run the venture of it, according to his Solicitations, for (doubtless) they know better than either he or I, what the Consequence thereof would be. But what would this vain Man make of the Act of *Parliament* for Liberty of Conscience, A meer Cypher? Or not so much, surely he thinks it may be served as Boys serve Nine-Pins, set up to be thrown down again, so this made to be broke.

The Eighth Head (*viz.* 'His high Opinion 'of himself, in setting up for Director, both 'of Church and State, in methods to be used

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' for the preſervation of the true *Proteſtant* Re-
' ligion) He calls *a bare Fac'd Calumny. Doth* (ſaith he) *any honeſt Man, that Propoſeth his humble Opinion, what may be good for both the Proteſtant Religion, and State of the Kingdom, deſerve ſuch an unworthy Character?* Anſw. No not at all, by no means, but *G. Keith*'s Propoſal, is not his humble Opinion only, but a poſitive direction, how and what they ſhould do, as commendable and praiſe worthy: He ſaith not, I propoſe my humble Opinion that *&c.* But *it would be a commendable and praiſe worthy thing*, &c. thereby implying, that if they do not ſo, they will neither do commendably nor praiſe worthily in that Caſe, but ſhould be diſ-commended and diſ-praiſed, as falling ſhort of *Papiſts*, in Zeal for the Chriſtian Faith; and how far this method was like to prove deſtructive, rather than beneficial (if practiſed) to the true *Proteſtant* Religion, I then ſhewed, but he jumps over, as indeed he doth moſt of the moſt material Points through that whole Treatiſe, from the beginning to the end, ſo that I may truly ſay, he hath not anſwered it, ſo much as by halves, Snapping at this, and Snarling at the other, but going through little or nothing, as he ſhould, which how meanly it looks in one of his Qualifications, to ſo pitiful an Antagoniſt, as he renders me, I need not determine, but ſhall refer that part to my Reader, to think of it as he ſees Cauſe. As to what he objects concerning *G. Fox* the Elder, *G. Fox* the Younger, and *E. Burroughs*, he is ſtill in *nubibus*, only a fling and away, keeps in bare generals, comes to

no particulars, and therefore not worthy of notice.

In my Ninth Head (*viz.* 'His malice againſt 'our Books) I charged him with, being 'either 'groſsly inſincere in pretending it is far from 'him, to deſire the leaſt Sufferings to come 'upon our Perſons or eſtates, or elſe very Igno-'rant of the Law in ſuch caſes (*viz.* Matters Blaſphemous and Heretical, which he hath alledged our Books contain) 'which deeply affects 'both Perſons and Eſtates, by Impriſonments, 'Fines and Pillory, *&c. To this*, ſaith he, *I anſwer.* 1. *Were not by the ſame Argument, they Inſincere or Ignorant, who have charged, not only ſome of their Brethren, but differing from them, in Punctilio's of their Church-Government, and Womens Meetings, as in particular* Chriſtopher Taylor, *his charging* William Rogers *with high Blaſphemy, in a Printed Book of his, but alſo in charging with Hereſie and Blaſphemy, many of the Miniſtry in the Nation, reputed Orthodox by Civil Authority.* Anſw. His Reflection upon *C. Taylor*, will not do him any kindneſs, for 'tis not Paralel with the State of the Caſe between him and us, For *C. Taylor* dealt with *W. Rogers* Controverſially only in writing, and by way of a Religious Reproof, and there left it, but did not appeal to the Civil Magiſtrate againſt him, no not at all; he was ſo far from that, that he directed it to none but Friends, as *An Epiſtle of Caution* to them. But on the other Hand, *G. Keith* propoſed to have the Pious and Learned, *&c.* encouraged by the Civil Power, to queſtion Friends about Blaſphemy, Hereſie, *&c.* which would tend to

a Judicial and Civil Tryal and Conviction, and ſo, if his attempts could take effect, bring them under the danger of the Temporal Laws. Again *G. Keith* ſays falſly, in aſſigning the difference between *W. Rogers* and Friends, to be a difference only in *Punctilio's of Church-Government*: For had he read the Book, and not reſolved to cloſe his Eyes, he might ſee that *W. Rogers* finds fault with our Doctrine. *Preface*, p. 32. and *Chriſtian Quaker*, Part 1. p. 69. And therefore in his Second Part, treats of Doctrines, wherein he oppoſed his to ours, in many particulars. Thirdly, If nothing of this kind could be offered, yet is Recrimination of another, no *Juſt Vindication* of a Man's ſelf. If *C. Taylor* had been Culpable, and done amiſs, that doth not Juſtifie *G. Keith* in doing Evil. And now I think fit to take notice, and that once for all, of his Unmanly dealing; he, by way of diſlike and reproach, mentions in ſeveral places of his *Vindication*, *G. Fox*, both Elder and Younger, *E. Burroughs* and *C. Taylor*, who are all Dead, two of them (I believe) before himſelf went under the name of a *Quaker*, the other two he eſteemed as Brethren, and ſeemed to be in Unity with, while Living, and yet he muſt now be digging up their Graves, I would ask him, What hurt they have done him, ſince they were Dead, that he cannot let them reſt now, ſeeing while Living, he had nothing to ſay againſt them? He goes on to a 2dly, *But muſt not their Vile Errours and Hereſies be oppoſed, and the Authors of them witneſſed againſt, and warning given againſt them, otherwiſe all that do ſo, muſt they be reckoned*

ed Perſecutors and Malicious. Anſw. If he like the work, let him go on with it, no Body hinders his Printing, nor propoſes to hinder it; Oppoſition in Meetings by Countenance, or Authority, from the Civil Magiſtrate was the thing I found fault with. But let me tell him withal, it is not his calling this, that, or the other, Errour and Hereſie, that will make it ſo; and if he call things by their wrong Names on purpoſe to render a People odious, that's Malice and a degree of Perſecution proceeding from a Root of bitterneſs, and if encouraged will not ceaſe 'till it come to Fire and Faggot, Rack and Gibbet. And if what he wrote above thirty Years ago be worthy of Credit, we are not a People deſerving ſuch Reflections, ſee *Help in Time of Need*, p. 68. 'And we the 'People of the Lord, whom he hath formed 'for himſelf, ſhall ſhew forth his Praiſe; and 'the Lord will make it manifeſt, that we are 'his; and that he hath raiſed us up, and put 'his Spirit in us; and that he dwells in and 'among us, to all the Kindreds and Nations of 'the Earth; and they who will not ſee, ſhall 'ſee; and be aſhamed, and confounded for 'their Envy at the People whom God hath bleſ-'ſed, and will bleſs for ever and ever, and no 'Deceit nor Violence ſhall prevail againſt them. Now if he dare believe himſelf, had he not better deſiſt from his fruitleſs and envious Work he is carrying on againſt us, leſt himſelf be confounded.

I am now come to his Objections againſt my Tenth and Laſt Head, wherein he endeavours to evade the Proofs I brought to Evince, that

'The Caſe between our Books, and his *Penn-*
'*ſylvania* Books, as ſtated by him, was far dif-
'ferent. To my alledging, 'It was but com-
'mon Prudence, to hide the Bone of Contenti-
'on, which he had prepared to throw in a-
'mongſt us; leſt his quarrelſome Books ſhould
'infect ſome with the ſame Spirit of Diſcord
'here, as his quarrelſome Diſcourſes and Be-
'haviour, had infected ſome there. He An-
ſwers, p. 7. thus, 1. *Had it not been more hone-*
ſty in them, as well as Chriſtian Prudence, to have
diſowned theſe groſs Errours, which I evidently pro-
ved againſt them in Pennſylvania, *out of their own*
Letters and Manuſcripts, as well as by other Proofs,
then to have hid and cloaked them, and excommu-
nicated me, for my faithful oppoſing them. Anſw.
That ever thoſe groſs Errours he exclaims a-
gainſt, were evidently proved againſt thoſe he
accuſes, I never yet underſtood from any but
himſelf, who is too much a Party to be eſteem-
ed an unbyaſſed Judge in his own Cauſe how
evident, or how lame the Proofs were; and up-
on the ſame bottom is his Charge laid againſt
thoſe he accuſeth of Hiding and Cloaking thoſe
Errours he hints at: but that he was Excom-
municated (as he Terms it) for his faithful
oppoſing them, I deny; The Words of the Pa-
per by him called *The nameleſs Bull*, being my
warrant for ſo doing; which are, 'That the
'ſaid *George Keith* is gone from the bleſſed U-
'nity of the peaceable Spirit of our Lord *Jeſus*
'*Chriſt*, and hath thereby ſeparated himſelf from
'the Holy Fellowſhip of the Church of *Chriſt*.
Whereby it appears, that 'twas his Turbulen-
cy in the Oppoſition he made, whereby he ma-
nifeſted

nifeſted himſelf gone from Unity with, and ſeparated from the Fellowſhip of the Church, and gone from the peaceable Spirit of *Chriſt*; ſo not a bare faithful oppoſing of what he deemed Errours, that drew that Judgment down upon him. For if he had in Calmneſs and Coolneſs objected what he eſteemed Erroneous, and managed his Cauſe in a peaceable Temper of Mind; until he were either Convinced of his Errour in ſo thinking of them, or by ſtrength of Argument offered in the Spirit of Meekneſs, he had Convinced them that they really were in Errour; I preſume that Meeting would not have given forth that Paper againſt him. He proceeds to a 2. *But where is the far different Caſe? Why they ſhould ſuppreſs my Books, and the Civil Authority ſhould not ſuppreſs theirs Anſw.* I then told him where, but ſince he takes no Notice of it, ſhall tell him again, part of what I then offered. 1. We had Right and Title to ſuch an Authority over him and his Books at that Time, as a Community or Society amongſt whom he then pretended Membership; and yet contrary to the Method now long ſince practiſed amongſt us, and which himſelf (while himſelf) had practiſed as well as others, Publiſhed the ſaid Books without the Approbation of thoſe with whom we had Fellowſhip, with an apparent Deſign to leaven a Faction for himſelf. 2. His were bought and paid for, and ſo became the real Property of the Purchaſers, ours he propoſes ſhould be ſuppreſſed by the Civil Authority without mentioning ſo much as one word in the leaſt of being paid for by the Seizers, which is an Invaſion of Property, and if therein he ſees no difference,

the reaſon muſt be, becauſe he won't; for the caſe is plain enough. Again, *Why? My Books would have been a Bone of Contention, to infect ſome with the ſame Spirit of diſcord. Anſw.* That they have ſo been, notwithſtanding the Precaution uſed by purchaſing all that could be got, by their being Reprinted here by our old Adverſaries, and by their gratifying thoſe two Apoſtates, *F. Bugg*, and *T Criſp*, ſetting them to Scribling anew, and giving new Life to their old Contentious Work, is ſo evident, that a Man may as well deny the Sun's Shining at Noon-day, as deny that. He queries, *But muſt not the Truth be contended for? Are we not commanded to contend earneſtly for the Faith once delivered to the Saints? And ſuch was the contentions of my Books, and of my Spirit.* Anſw. This is but a begging the Queſtion, a taking for granted the thing in Debate; we ſay as well as he, that our Books contend for the Faith once delivered to the Saints, therefore his contention againſt us groundleſs: Who muſt determine this? The impartial Chriſtian Reader I think, therefore to him I leave it. He thinks, it ſeems, *he hath the advantage, we the diſadvantage*, for my part, I can ſee no ground for ſuch a Suppoſition, but am contented he ſhould hug himſelf with the Fancy, if he will not be undeceived; but let him have a care, leſt while he compaſſes himſelf about with the Sparks of his own kindling, in the end he do not lie down in Sorrow. The reſt of his Reflections on this Head, he ſpends in flinging contumelious Reproaches on our Books, which being nothing but Recrimination without Demonſtation, and in ſubſtance anſwered already, as a weak blaſt of empty Air, I paſs over.

He

He concludes with a Paſſage he takes a long ſtride back to pick out of my Sixth Head; I therein only gave him a gentle touch about the *Revolutions*, but rubbing on a Sore place, he cannot bear it; I had perhaps ſlipt it over now, had he not committed a blunder unbecoming a Man of his Reading. I told him *Brief Obſervations* p. 16. It would almoſt tempt a Man to 'conclude, if the Doctrine of *Revolutions* were 'as probable an *Hypotheſis*, as *G. Keith* hath re-'preſented it to be, that the Soul of *Eroſtratus* 'were come again in this Incendiary. Having relation in that compariſon to the Man who ſet on Fire the Temple of *Diana* at *Epheſus* (which was ſo rare a piece of Workmanſhip, as to be reputed one of the wonders of the World) with intent to perpetuate his name to Poſterity by a Wicked Deed, ſince he could not by Virtuous Actions, whoſe Name was *Eroſtratus*. To this he ſays, *Were I inclined to retort his idle ſtory of* Eraſiſtratus *againſt me*, &c. Now upon Examination I find that this *Eraſiſtratus* was a famous Phyſician of *Ariſtotle*'s Family, which how he came to overlook, I know not, but believe if I had been guilty of ſuch a Trip, he would have paid me off with the Epithets of *Bold Novice*, *Ideot*, *Junior Sophiſter*, &c. But now let us ſee what it is he could *retort* upon us, ſays he, *I might ſay theſe my late Adverſaries, who place all upon the inward Principle excluding the Man* Chriſt Jeſus *from being our Saviour, are the old* Stoicks, Epicureans, Pelagian Brittains *redivive, and other* Ethnick Philoſophers, *who bitterly oppoſed the Chriſtian Faith. Anſw.* I know no *Quakers* guilty of this Charge; therefore the Foundation

tion of his Retortion is a Bare-fac'd Calumny, for we place not all upon the inward Principle, but what God hath joyned together, we dare not put asunder; neither do we exclude the Man *Christ Jesus* from being our Saviour, but say that the Man *Christ Jesus*, and the Light within which proceeds from Him, in whom the Fulness dwells, are one and not divided, and He as outwardly offered up and Ascended into Heaven, where *He sits at the Right Hand of the Majesty on High*, and as inwardly revealed in the Hearts of his true Believers, is one compleat Saviour: And wherein *G. Keith* represents us to believe otherwise, he very well knows, he greatly Slanders us, having himself often declared the contrary: Whereof I have given many instances, but shall now add another out of the often already quoted Book, *viz. Help in time of Need*, p. 78, 79. 'And now, whether 'ye will hear, or forbear; this I do declare 'unto you, in the Name and Power, and Au-'thority of the Living God, the Day of the 'Lord is of a Truth broken forth among us, and 'ye shall look till your Eyes fail you, and Rot 'within your Eye holes, e're ever ye see another 'day, or appearance of *Jesus Christ* to your com-'fort, then what we the People of the Lord called '*Quakers*, do witness Come, and yet more abun-'dantly Coming, and if ye will not hear, my Soul 'shall Mourn for you in secret places, and Weep 'before the Lord on your behalf. Well, here's a large Testimony on the *Quakers* behalf, therefore either he falsely accuseth us now, or else in 1664 he was guilty of transcendent Presumption, in pretending to say as above, in the Name

Name, Power and Authority, of the Living God, if it was not ſo, but quite otherwiſe. He concludes thus. *But though they have not their Souls, I am ſure they have their Heatheniſh, Anti-chriſtian Principles. Anſw.* This in ſubſtance is anſwered already, yet becauſe he ſo often calls us *Anti-chriſts*, and our Principles *Anti-chriſtian*; I ſhall not think much of my Pains, to give the Reader an account what he once accounted *Anti-chriſtianiſm*, and then leave it to the impartial to judge how far that affects us, *Help in time of Need*, p 22. 'This is the 'Anti-chriſt, who denies *Chriſt* the Son, come 'thus in the Revelation of himſelf in the Heart; 'for that coming of *Chriſt* in his Bodily Ap-'pearance at *Jeruſalem*, *Anti-chriſt* will not, 'does not deny it, being he knows it will never 'harm his Kingdom; ſo to confeſs him come, 'providing *Chriſts* Kingdom be not ſet up in 'the Heart. Now, upon the whole, as he ſaid to the Teachers, he directed his Speech to, *Ibid.* p. 33. 'Ye could be better employed in holding 'a Plow, or digging in a Field, or any other ho-'neſt Occupation, then to be deluding poor 'People. So ſay I, he might be better employed in Teaching Scool, or any other honeſt Occupation, then in thus Villifying and Abuſing an honeſt People, and impoſing that upon the World, as truth of which he is ſure, when in the mean time he knows otherwiſe.

One thing more (though not ſo very Material) I ſhall take notice of before we part, and that is, In the management of his *Vindication* and the Objections he raiſes againſt my *Brief Obſervations*; he ſometimes uſes the words *they* and

their

their, ſometimes *he* and *his* as if Synonimous; truly, if I did not conclude him to be a good *Grammarian*, I might be ready to query, whether he took theſe Pronouns to be all of a Number; but ſince his Schollarſhip is not to be queſtioned at all, much leſs in ſo common a Caſe as the firſt parts of the Accidence taught School-Boys, it argues confuſion in him, and want of circumſpection, both in Penning and Reviſing, and might have been better excuſed, had he been a *Novice*, though a *bold* one, or an *Ideot* either.

I have now gone through his Sheet, and cannot but here obſerve, to what a paſs an ill cauſe brings a Man, though qualified with Arts, Parts, and Learning. That the heat of Controverſie (the current whereof, I muſt needs tell him, hath run againſt him, let him Bolſter himſelf up with what Bull-ruſhes he pleaſes) ſhould inſtigate him to pour out ſo virulent a peice as that *Expoſtulation*, a plain indication that he is not led by the peaceable Spirit of *Chriſt*, but a froward, angry, revengeful Spirit, and when laid open and proved plainly upon him, by Matter of Fact, without ſtretching or ſtraining Words or Sentences; Rather then he will fall under Reproof, or ſeem to be ſenſible, that in his Paſſion he had over-ſhot himſelf, by lying ſtill under a tacit acquieſcing that he had ſo done; diſdaining, 'tis like, that a young Man of ſo inferiour qualifications ſhould tell him his own; muſt Publiſh ſomething in Defence of a thing not at all Defenſible: Which how it is performed, whether he hath not done it very ſlightly, without anſwering, or ſo much as touching ſome of the moſt Material Paſſages I urged againſt him, and whether this my Rejoinder have not anſwered the whole ſubſtance of his (ſo called) *Juſt Vindication*, as it is not ſo proper for me to determine, ſo I ſhall again ſubmit to the Learned, Pious, and Judicious among all ſorts of *Proteſtants*, into whoſe Hands theſe Treatiſes may happen to light.

Edward Penington.

THE END.

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